one' material principle of the whole **universe,** without any intending or efficient cause. But we cannot but pronounce this to be a great error ia these writers, to conclude all those, who held the world to have been made, therefore to have been Theists; whereas it is certain on the contrary, that all the first and most ancient Atheists did (in

Aristotle's language) *KOVfuoTrotziv* »/ *•yzvvqv rov KQfffJtovy*

make or generate to the world,—that is, suppose it not to have been from eternity, but to have had a temporary beginning; as likewise that it was corruptible, and would, some time or other, have an end again. The sense of which Atheistic philosophers is represented by Lucretius in this manner :[a]

> Kt quouiam doom, muudi mortalia icnipla .Ksse, ct naiivo €onsistere corporo coclum, Et quascunque iu oo Hunt, fientque, necesse Esse ca dissolvl.

And there seems to be indeed a necessity, in reason, that they, who derive all things from a fortuitous principle, and hold every thing besides the substance of matter to have been generated, should suppose the world to have been generated likewise, as also to be corruptible* Wherefore, it may well be reckoned for one of the vulgar errors, that all Atheists held the eternity of the world. Moreover, when Aristotle subjoins immediately after, aXXa ysi/o/^vov, 01 *fjii-v* cu&ov, *ol* §£ $0aprov, that

though the ancient philosophers all held the world to have been made, yet, notwithstanding, they were divided in this, that some of them supposed, for all that, that it would continue to eternity such

[a] lab. vi. vcr. 43. Adtle lib. Y. vcr. 2.16.